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department of life, from every class of eminent men, to give a fair specimen of the manner in which the custom of war has been viewed in their soberest moments by the greatest and best of mankind.

I am well aware, that some of my readers would prefer a direct, exclusive appeal to the word of God as the only tribunal that can decide the case at issue; but the mass of society have reflected too little on the subject to make for themselves such an appeal at present, and would be affected less by a quotation from the Bible, than by the denunciations of a Cæsar or a Washington, a Franklin or a Burke.

ARTICLE II.

CONCESSIONS OF WARRIORS.

WE cannot expect from warriors a condemnation of their own business. It would be passing sentence against themselves; for war is their trade, their livelihood, and the source of their power and glory. Their associations, their habits, their interests are all in its favor, and sooner might you expect a dealer in ardent spirits, who lives by the profits of his liquid poison, to denounce the traffic, than the soldier to condemn the practice of war.

Such soldiers, however, there have been; and even those who were devoted through life to the work of human butchery as their highest glory, have occasionally betrayed their real opinion of war as a business fit only for savages and fiends. A general of our own once called a battle a bell; and Napoleon himself was heard, in moments of chagrin and serious reflection, to reprobate war in the severest terms.

Sir Walter Raleigh, himself a scholar, a statesman, and a soldier, says, "there is no profession more unprosperous than that of men of war. Besides the envy and jealousy of men, the spoils, rapes, famine, slaughter of the innocent, devastation and burnings, with a world of miseries laid on the laboring man, they are so hateful to God, as with good reason did Monluc, the marshal of France, confess, 'that were not the mercies of God infinite and without restriction, it were in vain for those of his profession to hope for any portion of them, seeing the cruelties by them permitted and committed, are also infinite.'"^{*}

^{*} Raleigh's *History of the World*, as quoted in *Herald of Peace*, vol. viii, 513.

Even the conqueror of Napoleon, though indebted to war for his fame, his peerage, and his power, still cannot refrain in such an age as this, from deploring the practice itself. "I am bound more than others," says Lord Wellington, in a speech before the London Orphan Asylum, "to assist this institution, because the engagements of my life have been such as to occasion many of those misfortunes which can be alleviated only by providing succor for the helpless orphan who has lost the protection of a father's arm." When at the head of the British government, he once remarked, "I have probably passed a longer period of my life in the occupation of war than most men, principally in civil war; and I must say, that if I could by any sacrifice, even that of my life, avoid one month of civil war in a country to which I was attached, I would cheerfully make the sacrifice. There is nothing which destroys property, and the resources of prosperity, in the same degree as civil war. The hand of man is raised against his neighbor, of brother against brother, of son against father, of the servant against his master; and the whole scene ends in confusion and devastation."*

The Buonaparte family was a nursery of warriors; but from Louis Buonaparte we have, after many years of experience and reflection, this very explicit and indignant testimony against war. "I have been as enthusiastic and joyful as any one else after victory; but I confess that even then the sight of a field of battle not only struck me with horror, but even turned me sick. And now that I am advanced in life, I cannot understand, any more than I could at fifteen years of age, how beings who call themselves reasonable, and who have so much foresight, can employ this short existence, not in loving and aiding each other, and passing through it as gently as possible, but in striving, on the contrary, to destroy each other, as though time did not itself do this with sufficient rapidity. What I thought at fifteen years of age, I still think, that war, and the pain of death which society draws upon itself, are but organized barbarisms, an inheritance of the savage state, disguised or ornamented by ingenious institutions, and false eloquence."†

Washington, though a soldier during most of his life, yet gave his decided opinion against the folly and guilt of war. He exerted his whole influence, after the close of our revolutionary struggle, to stamp upon the permanent policy of our republic a

* Herald of Peace, Vol. VII, p. 61, 82.

† Reply to W. Scott's History of Napoleon, as quoted in Herald of Peace, Vol. VII, p. 185.

deep impress of peace, and left in his writings a variety of incidental, yet explicit testimonies against this cruel and barbarous custom.

"The more I am acquainted with agricultural affairs," he says in a letter to a friend in England, "the better I am pleased with them ; insomuch that I can no where find so much satisfaction as in those innocent and useful pursuits. While indulging these feelings, I am led to reflect, how much more delightful, to an undebauched mind, is the task of making improvements on the earth, than all the vain glory which can be acquired from ravaging it by the most uninterrupted career of conquests. How pitiful in the eye of reason and religion, is that false ambition which desolates the world with fire and sword for the purposes of conquest and fame, compared to the milder virtues of making our neighbors and our fellow-men as happy as their frail conditions and perishable natures will permit them to be."

Addressing a distinguished friend in Europe, just after his marriage, he says, "while you have been making love under the banner of Hymen, the great personages of the north have been making war under the inspiration, or rather infatuation of Mars. Now, for my part, I conceive you had much the best and wisest of the bargain ; for it is certainly more consonant with all the principles of reason and religion to replenish the earth with inhabitants, rather than depopulate it by killing those already in existence. Besides, it is time for knight-errantry and mad heroism to be at an end."

"Your young military men, who want to reap a harvest of laurels, don't care, I suppose, how many seeds of war are sown ; but, for the sake of humanity, it is devoutly to be wished, that the manly employments of agriculture, and the harmonizing effects of commerce, should supersede the waste of war and the ravages of conquest ; that swords may be turned into ploughshares, and spears into pruning-hooks, as the Scriptures express it, and the nations learn war no more."

The battle of Germantown was fought on the day of the yearly meeting of the Quakers in Philadelphia ; and during the battle they were praying for divine protection to the people, and in preparing to renew their testimony against war. While James Thornton was writing this testimony, the cannon shook the house in which they were assembled, and the air was darkened by the smoke of guns. Warner Mifflin undertook the service of carrying the testimony to the opposing generals, Washington and Howe ; and, in discharging this duty, he was

obliged to walk in blood, and among the dead bodies of those who had fallen in battle. He performed it, however, with great freedom, and in conversation with Washington, said expressly, "I am opposed to the Revolution, and to all changes of government which occasion war and bloodshed."

After Washington was chosen President of the United States, Mifflin went to visit him at New York, and was received with marked respect and kindness. Recollecting what Mifflin had said to him at Germantown, the President asked, "will you please, Mr. Mifflin, to inform me on what principles you were opposed to the Revolution?" "Yes, friend Washington; upon the same principle that I should now be opposed to a change in this government; *all that ever was gained by revolutions, is not an adequate compensation to the poor mangled soldier for the loss of life or limb.*" Washington, after some pause and reflection, replied, "Mr. Mifflin, I honor your sentiments; there is more in them than mankind have generally considered."*

Hear the warnings of another American warrior against this custom as fatal to the happiness of families, and the permanent prosperity of our nation. "Let those parents," says General Wilkinson, "who are now training their children for the military profession; let those misguided patriots who are inculcating principles of education subversive of the foundation of our republic, look at the picture of distress taken from the life of a youth in a strange land, far removed from friends and relations, commingled with the dying and the dead, himself wounded and helpless, and expiring with agony; and then, should political considerations fail of effect, I hope the feelings of affection, and the obligations of humanity, may induce them to discountenance the pursuits of war, and save their offspring from the seductions of the plume and the sword, for the more solid and useful avocations of civil life. By such avocations alone can peace, and virtue, and the republic be preserved and perpetuated."

"I speak from experience. The dupe during my whole life to the prejudices I now reprobate, I discharge a conscientious duty, when I warn my country against military enthusiasm, and the pride of arms; against the arts and intrigues by which the yeomanry, the palladium of our republic, are depreciated, and standing armies and navies are encouraged. For what would it avail the citizens of this country, if in a political frenzy they should barter their rights and liberties for national renown? And who would exchange the blessings of freedom for the re-

* Friend of Peace, Vol. II, No. 7, p. 8.

pute of having eclipsed the whole human race in feats of valor and deeds of arms?"

"This is a serious question. It affects the vital interests of every freeman; and the course of our government makes it necessary, that these States should pause and reflect, before it be too late. We have escaped from one war with a crippled constitution; the next will probably destroy it; therefore let the motto of the state be—PEACE."

These extracts may suffice for a specimen of what warriors themselves have thought of their own profession; and, could we trace the whole course of war, and look into the hearts of its greatest demigods, we should probably find, that most of them regarded it in their best moments with disgust and abhorrence. Ancient heroes reflected little on the nature and results of this custom; but modern warriors rarely, if ever, attempt to justify it, except as a last expedient for protection or redress. Even they are the advocates of peace, and look upon themselves as its armed guardians, and upon the military system of Christendom as the best means of preventing war. They are sadly mistaken on this point; but their view of it shows how general and deep is the abhorrence among civilized men of a custom so savage and baleful.

ARTICLE III.

PREJUDICES IN FAVOR OF WAR.

THE PREJUDICES OF EDUCATION IN FAVOR OF WAR, AND THE BEST WAY TO COUNTERACT THEM.

THE advocates of peace, like other reformers, have found that the prejudices of education are among the most serious obstacles to the cause they seek to promote. From infancy to manhood, the mind is exposed to influences which tend to bias it in favor of war. It is maintained that, so long as these continue to operate, the abolition of this custom, so ruinous to the temporal and spiritual interests of men, cannot reasonably be expected.

But before an evil can be removed, it must be exposed. It will, therefore, be my object, in this essay, to treat of the prejudices of education in favor of war, and suggest the means by which they may be counteracted.